

VOLUME V.

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at the office of the GLEARER, or the Schoolroom in Sutter Str. ne

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TAWAS, Texas, Arr. | 23, 1848.

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Truly yours, "THOMAS COZYENS"

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"JOHN Q AMITE."

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NARY COMPLAINTS.

SAN FRANCISCO, WEDNESDAY, SEPTEMBER 25, 5622. (1861.)

NUMBER 242

Che Weekly Gleaner,

A PERIODICAL DEVOTED TO
LINGON, EDUCATION, BIBLICAL AND
LINGON ANTIQUITIES, LITERATURE
AND GENERAL NEWS.

TULIUS ECKMAN, EDITOR AND PUBLISHER ...

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THE FELASHES.

We give the following account without any curtailment, as we find it in the missionary report. It reads as if a colony of pagans or Roman Catholics had sat to the picture :

The Jews, with a suspicion and apprehersion untural to a sec uded and semibarbarous people, when they heard of our arrival and the design we had in view, a most unitedly resolved to have no intercourse or communication with m n who avowedly came to wean them from the God of Israel to the wor hip of the sens-tess idols of the Abssylnian Church; but when they heard that we had to en counter same or posstion from the Metropolitan, and that many priests declared that onr creed as widely d ff red from their own as that of the Felashas from that of the Abyssinians curiosity became excited, sympathy was enlisted, and everywhere an anxiety awakened to hear these strangers, whom a pure desire to preach the truth contained in God s Word had impelled to make such a long and weary journey. The very first place which we visited verified our fondest an ic pations. There are near and around Gundar, the capital of Western Abyss n a, a great number of Jewish settlements; these we visited in regular succession. At first, indeed, I was a little disappointed, when, instead of the synagogre in which I had so of en preached in Arabia and Turkey, I had here merely a shady tree or sheltering rock assigned for the place of meeting. This resetve, however, on the part of the Felasnes or Jews, arose not from a desire to prevent our preaching, or the people from collecting around us. You may, perhaps, not be aware that the Jews in Aby-sin a adh-re staictly to the Levitical law; they have their high pries, inferior priests, sa rifices, and every o her rite and institution contained in the Pentateuch, and it was entirely owing to these Mo aic ob-ervances that they excluded us from their Mesquids, or places of worsh p. But the e open-air assembles were in general so devout, so solemn, and so impressive, that I can assure you that if I could on y same audiences, I should prefer the shady fo est or greeu field as a place for preachstammering and foreign tongue loosened, and from the bounties poured out on the material world, I imperceptibly found myself dwelling on the love and good-ness bestowed by the Creator on the rational world, till almost every eye

> with silent praise. "In a village south-east of Gondar, where we had been speaking for some time on our Lord's humanity, sufferings a speed in New York baseds on inducted

gilstened with tears, and every lip moved

and death that sin might be cancelled traceable. The other group, among whom we doticed a goon spridkling of women, and the sinner's gult be expiated, one old woman became so deeply affected off red a stra ge contrast by their healthy that suddenly she smote on her breast, and with tears streaming down her wan che-ks, he repeatedly in the presence of ing priests. It is true there was scarcely all ejaculated, 'Oh, how great is our guilt! one in that assembly who had any doubt that we reject love so divine, and desp se love so precious!' I informed them that Mr. Bronkhorst would probably remain in the country, and devote himself to their spiritual we fare. This so delighted them, that when we took our leave, for a consider ble distance down the mountain, their b'e-sings and good wishes reverber ated on our ears from many a rock and overhanging cl ff. In an ther setil ment near the capital, where we had a large audience, the people, after listening to a sermon that might have exhausted the pati-nce of many a Christian congregation, spontaneously exclaimed, 'You tell us good words, and God has evidently sent you to teach us the right path.' Such and similar pa hecic sentiments continually rung in our ears, and I am certain whatever the future results may be, (and I believe they will in God's own appoin ed time prove nothing less than the conversion of the whole remnant of Israel in Habe h,) the finger of God di-rected our steps to that country—and the pe, all with uncovered heads, supplicat-Spirit of God prepared their hearts for the reception of the b'essed Gospel. In our visits to Aboo Maharee, one of the the three great chiefs of the Felashes, we anticipated much opposition and even hostility to a worn that all understood to be of such a character, and if it triumphed over their superstition, it must also sweep away the power of their p lestly caste. To our de ight, the h gh priest, with more than for y subordinates, and perhaps double the number of the common people, welcomed us with a cordiality and kindness that was truly gratifying. There was something impos ng and majeftic in the appearance of this chief, which one could not behold without admiration and high and expressive forehead, melancholy and restless eye, and a countenance no doubt once pleasing, but to which selfimposed penances and a repulsive pracsucceed everywhere in obtaining the tice have imparted an impression most strange and unearthly. Myself and com-panion simultaneously rose as he and his followers in a well-ordered procession ing, to the noblest hall or most stately cath-dral. There is something delightful and cheering in a discourse in the open ful and cheering in a discourse in the open arrangement, and in spots where one is surrounded arr, and in spots where one is surrounded by previous arrangement, the multitude by previous arrangement, the multitude squatted down on the right and left of the natural bower in which we had made our retreat, leaving a broad space as the our retreat, leaving a broad space as the rubicon between their people and their woodland, the branerable furrowed and regrets of standing like the eternal truth of God's. Word and all uniting to the mind with racture, and the heart the leaves of the wilderment and wooder stared at us with a stern, grave, and unmoved at us with a stern, grave, e of fanaticism. Close ke apparition, as if seekmature age and sinking young novice, in whose burally smooth face, the

ul superstition, and per-

looks and smiling expressions, to those mutilated, perturbed, and unhappy-lookthat there priests were self-denying and good men, who had renounced the world and all its fiscinations for a life of devotion and piety, yet there seemed, as if by a general sympathy, some secret apprehension, some latent fear that, af er all, those proud and secluded anchorites might be in error, and might, instead of the substance, be grasping the shadow, and instead of revealed truth, clinging to a mere self-created fancy. In mere conforminy with Abyssinian etiquette, that a stranger should honor a chief or noble with a present, I gave to Aboo Maharee a gilt-edged Bible, and white dress, which, as he cou'd not accept it from my polluted hand, he received in a bag of one of he priests. He was exceedingly pleased wi h this token of my regard, and after many elaborate thanks, all rose, and with much fervor and devotion uttered an earnest prayer for my safety, welfare, and h ppiness. It was a moving sight to sea ing the D vine b'essing on the lonely and isslated missionary. Many minutes elapsed before the effect of this unexpected scene had subsided, and then when all had resumed their position, we expressed our gratitude for their kind reception, and assured them that our only desire in coming to them was, to teach them the word of God, and to bring them to a knowledge of a Saviour. They unanimously expressed a desipe to hear the essential truths of our faith a request we amply satisfied. Many candidly confessed that our words were an echo of Moses and David, (the portions of Scripture most read by them,) and they would be delighted to have us frequently among t them, to con-ider and reverence. He is about s xty years of to discuss with us these solemn and image, of a noble and commanding figure, portant subjects. Aboo Maharee himself, in a faltering and tremulous, voice said to me, 'Either you shall become one of us, or I shall become one of you. This worthy chief, to convince us of his interest in our mission, ordered a learned Felasha Debtarah to conduct us to all the Jewish settlements, and to request the people in his name to welcome us as approached, a compliment which all friends, and to listen to our instruction as

(To be continued)

Baron Elbenshutz.

[After the "Sippurim."] (CONTINUED.)

IRRELIGION-LOVE AFFAIR-THE VOICE. (THE APPARITION.)

It was eighteen years after the above farewell exhortation-R. R. Johathan had long gone home to his fathers-Joseph, his son, lived in a stately house in one of the principal parts of Dresden, and was, on account of his wealth and his mind, universally respected. Nobody knew, or inquired after his descent (Abkunft). Nobody knew whence the man had his riches and his patent of nebility, and to this day nothing is known about these this day nothing is known about these matters. Men frequently are what they affected dream and appear to be, and Baron Eiben hutz not ov were too glaringly only appeared, but was in the full sense The president of the second of the second entire of

ers increase great's with the et-lithough Park's Baism has per-secutingly desperate hat are it is advisable to take the Baist the first symptoms.

O., New York General Agent, 130 Washington

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W. MEYER 116 Laberty st., NEW YORK.

Wholesale and Retail Dealer

of the word a cavalier: his costume was always of the finest style; so were his horses, dogs, rings, etc.

The apprehens ons of the sagacions sire, R. R. Jonathan, were but too well founded. Joseph, the son of the great Rabbi of Altona had long cast his religion behind his back. For years he never associated with his people; never entered a synagogue, nor was he ever known to belong to the scattered descendants of Israel.

The Baron was not married; a circumstance that particularly attracted the attention of the sex upon him. He was an object of particular interest to young ladies and to mothers of such. Joseph, though fond of show, was never extrayagant. He had lived in a chaste elegance in his father's house, so that his wealth was no inducement to him to expend his meana in luxurious furniture and equipages There was a native pride in him which made him despise the attempt of vulgar minds, to draw consequence from appearance. In addition to these quelities, report told him to be a man of benevolence. The purer element of an early religious education and the parental example was not extinguished with the formal part of his religion.

Though not married, his heart was bound up in the life of the young and beautiful Eugene von Leitenfels, the only daughter of a rich widow, she was the object of his love. The lady had lost her father at an early sga; he fell in the war of seven years; but she had received a careful education under the surveillance of a noble mother. The young lady combined intell gence with beauty, and the susceptib'e mind of the son of R. R. Jonathan was not insensible to the charm of contrast: the ennobled (adlige) son of a rabbi, in those days, at the side of the daughter of an ennobled officer in the army-the Rabbi of Altona and Captain von Leitenfels as parents of the couple -and Lady von Leitenfels and the Rabbi's wife of Hamburg-this contrast, though great, yet so honorable and fascinating, painted the union to our Baren with all the colors of the rainbow. Notwithstanding this charm, there was, after all, something that now and then did speak to his heart that all was not as it. ought to have been. His visits to the house of von Leitenfels were very frequent; they were agreeable to both the young lady and her mother. Still, no proposal of marriage had as yet been

It was one day in September, when Eibenshutz entered the house and found the mother alone, Eugenie sat in another room before her piano. After a short salutation, and some short conversation, the lady continued: "Baron, do you know what is beginning to be the general "town talk ?"

" I do not, madam," replied the Baron. "They say," continued the lady in a rather ind fferent tone, "that an engagement had taken place between Baron Eibenschutz and Eugenie von Leitenfels, and that they are to be married in a few weeks."

"Madam," replied the Baron, "I too highly respect your daughter, and too much do I regard the honor and the feelings of the widowed au hor of her existence, as to dally (taendeln) with her affections, or to enter into any engagement without the previous knowledge and consent of her only remaining parent: Your daughter has gained my respect and my love; but no ergagement has taken place."

"I know your views," answered the lady, "and also my daughter seems to surmise (ahnen) them. I respect your sentiments, and entertain too high an opinion of your character not to speak to you frankly. I always was pleased with your visits; because I was always convinced of your honorableness of purpose. But now, when this matter has become the conversation of our neighbors, I may well expect an avowal and a decision. We are going to leave the city to-morrow, to visit a friend in the country for three days. Till then Eugenie will decide whether she is willing to join her fate with yours. But you also will consider ! whither you can feel happy in the possession of the heart of my daughter for

* Eibenschutz affectionately seized the hand of the lady, and approaching it with dignity to his lips said: "I have tried myself in offering my hand and heart to Eugenie von Leitenfels, and I hope to be the happiest man in the world."

"No Baron, I will not conclude so serious a treaty without three days special examination; this is an indispensable condition. You will then either see my daughter, or not."

The Baron stayed some short time, and left the house with every assurance of his happiness at the result. He deeply regretted not having been able to see his Eugenie; but he knew that the dignity of both the mother and the daughter would allow no visits till it be decided whether he visit her as her bridegroom or not at ail. Any request for an interview would have violated the high tone of character and eliquette of better families, who know how to preserve the honor of their daughters from improvident familiarities and from the very breath of imputation.

THE EVE OF ROSH HASHANAH.*

Also for the House of Israel that time was a time for self examination; it was the eve of Roshanah. The Baron lived free; he was bound no more by the ties of sect; Joseph thought himself above those who believe in the dreams of the people; the son of R. R. Jonathan did not even know that it was the Day of Memoria!.

The son of R. R. sat the eve of Rosh Hasanah at home alone. What a contrast, what a distance between the eve of the Holy-day at the house of the rabbi and of that of his son. No moneys had been sent out on the day, as was wont to be done by the Rabbin's wife. Joseph when a child was made to do the errand of love; the pious mother had sent him, to initiate, her boy in works of love: the Baron now knew of no such duty. True, he was reputed a man of benevor lence; but he acts of love were un tified; they wanted that genial which religion imparts; the act of religious world are spe self enters too much into those of the religious man heart-besides, what is the silver in comparison to the love practiced by the r toward their fellow men spent thousands a year for

* The New Year, or Day of the solemn festivals.

not cast now and then som

needy! The Baron, till some hunting companion stepped in, sat alone; he never communed with the engregation of his people. He had taken his supper. How different his table from that at his it may be exceeded that who so eer dos no Yom Tob (Holy-day) lights-the Baron thought himself enlightened; but there was spritual darkness within : there were no orchim (poor and strangers) gracing the table; there was no torah (religious conversation) spoken at the interval of the meals; no honey was to be seen, to symbolize a sweet year; no sheep's head, to remind him of the ram on Mount Moriah, and to symbolize the prayer "let us be head" (height, elevated. Nothing of the kind was to be seen: the Baron was a man of light, he was the man of progress, and he had outstepped all such trifles as a sanctified life. He had taken his meal without grace or blessing before or after-and his dog was busy emptying the plates of the remainder. His master occasionally thought of his intended marriage, and rose now to prepare himself to go to the theatre with his hunting friends. They lett, and there thought to find the object of his love; but he was disappointed. A new play, that had some reference to his circumstances, was acted. He returned home in rather a displeased mood. He sat down reflecting on his task : three days were to decide. He began to realize his situation. Was he not obliged to tell his beloved to what crew he nominally belonged? And how will she receive the news in an age when so much prejudice existed among the creeds. And would the law of Saxony sanction the intermarriage? The only expedient he found was, to confess to his bride the truth: and to change his creed for a wife. He at last same to the resolution to renounce Judaism at once in the face of the world. To renounce the faith of Israel, such

wou'd not have cost him any great effort; but it was the idea of breaking with the belief of his father, of his mother, that appeared to him so enormous. He had lived for years a life of indifference; but he had never thought to renounce the faith towards which he was so indifferent. And now, when the hour of trial came, he imagined his Dresden life a dream, and as reality presented itself before his mind the whole scenery of his childhood and his youth in connection with the position of his father. He saw himself a little boy standing morning and evening before his mother reciting the Sheme Yisra-el; he ran himself a l ttle standing in the Synagogue be who was the most honoreded gregation. The del and Holy-day wood in awe tual present state to table. He fe't that he had whole spiritual food that could isfy hit soul. He felt that his present life furnished him pleasure and satisfaction only for the moment and the hour; but it afforded him no view for the future. He had led a life wi hout a God and such must lead him to an awful chasm before, or at the end of his life when death would step in between himself, his pleasures, and his wealth.

THIS OUR HOLY WAR .- Several newspapers in New York have been indicted by the U. S. Grand Jury for exerting. traitorous influence against the government. The charge rests mainly upon the point that the said newspapers are in the not call this "an holy war," will be liable to indictment by a grand jury - Holy goodness, what a free country! Those preachers who prey for the success of our arms had better prey, "O, Lord bless this holy war," and let all the people say,

NEW YORK .- THE SIXTH REGIMENT. The sixth regiment, which has lately left New York for the sc-ne of strife, numbers, we learn from the "Jewish Messen. ger," five Jewish cap ains and nine lieutenants, half of the officers of the regiment being Jews. The number of privates of the Jewish faith is very large, but cannot well be ascertained.

ALGERIA.—THE SYMBOLS OF THE CATH. olic Faith.-The "A. I." notices a strange controversary lately carried on in Algerian papers. At a late high Catholic festival several Jewish volunteers who had to attend the procession through the streets refued to kneel down at the elevation of the sacrament. This refusal on the part of the Jews to do public homage to the symbols of the Catholic faith was interpreted by a portion of the press as an insult to the dominant religion. The Jews concerned defended themselves by maintaining that, as volunteers, they were not subject to military laws these applying only to the troops of the line, and while kneeling down, on the part of Jewish soldiers, on similar occasions, oculd only be considered as an act of obedience at the command of the officer just like any o her military movement, the same as on the part of vo'unteers was totally incompatible with Jewish convictions as it would be considered as a free homage to a strarge religion. Other Jewish volunteers however, blame their serupulous co-rel gionists, and say that had they been present, they would have knelt down. We agree with the editor of the "A. I." that a Jewish volunteer could not, consisten ly with his religion, do homage to the symbols of a strange faith. -J. Chronicle.

UNIVERSITY OF LONDON.—The following are the names of those co-religionists who passed the late examination for matriculations : - First Division - Henry Godefroi; George Solomon Joseph. Second division-Edmond Micholls Dresten. Third division- Zadok Ernest

PRUSSIA.—HYPOCRISY.—Much indignation is sxeit damong the Prussian Jews by the following pieces of hypocrisy on the part of the Minister of Justice, Herr von Bernuth; His pedecessor, who held office under the last reactionary government, open y excluded the Jews from all judicial functions, in despite of the tution which abolished all reli tinctions. The present Minister The Prussian Jews ask, if the Government occupy the bench on the Sabbaths. evince so much regards for Jewish scruples, why does the Minister of War not also ask the rabbis whether a Jewish soldier may on Sabbath in time of peace, perform all those services which the military code prescribes, and which could be performed by him on some other day, Or why are Roman Catholic bishops not asked whether a C tholic judge may occupy the bench on those festivals not kept by Protes an's. The question is not whether a Jew may sit on Sabbath in judgment, but wh ther the government, in opposition to the constitut on, has the right to exclude him from the judicial functions. It is a question for each individual Jew appointed to the office to decide whether he will accept it or not, and not for the government to disqualify

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ory for exerting a gainst the governts mainly upon the spapers are in the unholy war."-So at whosoever does var," will be liable rand jury .- Holy e country! Thosa or the success of ey, "O, Lord bless all the people say,

IXTH REGIMENT. nich has lately left ne of strife, num-Jewish Messen. ins and nine lieuers of the regiment ber of privates of large, but cannot

BOLS OF THE CATH. "notices a strange rried on in Algerhigh Catholic feslunteers who had sion through the eel down at the ent. This refusal ws to do public of the Catholic y a portion of the dominant religion. fended themselves volunteers, they litary laws these oops of the line. wn, on the part

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N.—The followse co-religionists examination for vision-Henry lomon Joseph d Micholls Dre-Zadok Ernest

.-Much indigne Prussian Jews of hypocrisy on of Justice, Herr essor, who held ionary governe Jews from all ite of the co

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difficut it is for Christians to be just to Jews! .- J. Chronicle.

FRANCE.—VIOLATION OF RELIGIOUS RIGHTS -- The "Secle" has a powe full article on the violation of religious liberty, as evinced by the punishment incurred by soldiers of whatever creed that should refuse to take part, at the command of their officers, in those manifestations the object of which is to pay homage to the symbo's of Catholic srh. At Lyons, Marshal Castledom commands every Surday two regiments to attend devine serv ce in the camp. The soldiers. of course, have to kn el down, to present arms, and in fact to perform all those acts of worship which must be more repugnant to the consc ences of the Jewish and Protestant soldiers.

GALICIA .- A RABBINICAL SEMINARY .-The Emperor of Austria has sanctioned the establishment of a rabbinical seminary in Galicia, and has conferred upon it the privileges enjoyed by the public schools of Instruction; should the available funds not be sufficient for the support of the establ shment, the deficiency will be made up by the provincial fund devoted to educational purposes and to which Catholics as well as Israelites have to contribute.

Vacancy at victoria.

We received the following letter from a trusty worthy friend at Victoria:

VICTORIA, V. I., July 14, 1861. REV. DR. J. ECKMAN, Dear Sir: The Israelies of this city are desirous of engaging a teacher for about "twenty-five children, respectively from 6 to 13 years of age, at a monthly fee from \$100 to \$130. I have already \$80 on the list, with the assurance of the full amount.

We want him to be a moral manapable to give to our children a sound English education - together with Hebrew, and if he possess a knowledge of the French it would be preferable; let him be a Moell. A young man with the above qualifications can find a good and substantial situation in Victoria.

I beg respectfully of you to find one for us, and your recommendation will be a sufficient guarantee.

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For Mochzorim and — תפלות ומחזורים Prayerbooks, Tsitzith and Mezoozoth you need but call at the Shochat Mr. R. JACOBSON Post Street near Stockton Street. (Look for the his sign at the window).

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him on account of his religion. How At the day school, boys are taught the Hebrew and German (if desired), in addition to usual branches; and the girls, sewing and embroidery. We are prepared to add French and music, as soon a there will be any demand for these branches, for the senior

> The Infant School takes charge of children of a very tender age, and occupies them in a peculiarly improving manner. Pupils of a more advanced age learn the letters and spell-

Hebrew children will early be taught the steorotype Hebrew liturgic sentences, and Hebrew melodies. This exercise is of high importance to the child, and will be duly appreciated by the intelligent parent.

The object of the schools will be seen from the circular in another column of the

We send daily a boy, in our employ, for children living beyond Market street, and other distant parts of the city.

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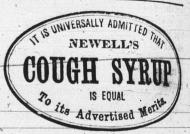
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A SAFE, SPEEDY, AND CERTAIN REMEBY FOR Co ghs, C.14s, Asthma, Sure Throat, Broathit, Casump.i.n., and all

PULMONARY COMPLAINTS.

Statistics prove thut one quartes of all the will more tall you she United States, proceeds in some name from Dises sees of the L. ngs. It is frighful to contemplate the mass of corruption, suffering and of a the A blosseom thom to fruit, so do as a neglected cord or cough termistas come m, tion. It is a hard his gloss neglected in the transfer stages—It hould be vigrous yst teled; first, May articles of inferent virtues may alleviate, but

PARK'S BALSAM OF CHERRY AND TAR cures, when any earthly power can.

cures, when any earthly power can.

"IN DEPENDENCE, Texas, May 16th, 15th
"GENTLEMEN: If a 1 it my outly to peak in party
your M. d.c. e In 1856 I was at acted with a viden
coid rapity running int Consumption. And drug
neicne, and all the physicias a cold hear of, whose
refer, until I hit your Barbam of Wild they san Tay I
was immediatly benefited. It has say dry sor,
"JOHN Q, amith."

"RICHMOND, Texas, May 7, 1858. **MYSSES. BARNES & PARK! I am having co-incider for Park's Bals in of Wild Charry and Ter Thoush have us dit peak in the highest prace of its eded. It kind enough to forward me on gress.

Yours, truy.

O. H. PETER!

"GENTLEMEN: I am a prac ising obysel in atthems about 25 in its from San Antionia. I receive b. Pair prepara in of Wild Cherry a d Tar for Plantar in ases, with the gratest penefit if have with selling learly tensarkab e cures. "W. DAVIS.M.D." i. ases, with the greatest behefit I have with self-ieral remarkable cures. "W. DAVIS. M.D." Su bresults are constantly being exhibited in everyon

Consumption Cured in its Last stages,

Consumptive patient, be of good cheer. We bring you joy far tidings of go d news, Mead! Read!

you joy f.i udings of go dnews, Read] seed]

"HARDONVILLE, N. J. Ap ii 20th.
"I was attacked by a severe pain in he sd, libreg on of the Liver. I self red intensely through the whole what r. During all the tim. I was cafeed to a house, had a violent cough, raised a the blo dy maler, and was supposed by myself and others o be able in stages of con umption. The Feb uary folowing, what are par mly my life was stactore I procured ablad Park's Basem of wild Cherry and Tar. As see all commence dits use, I began to grow better The seeness of my sine grew less, the cough g adoally off in the profession of the beame by eye er sized and my general health, became by eye er sized was soon er abled to resume my rade that of a capse ter, Which I have continued without inter uption. I'm further tem rik that this r markable cure was shed by only three bottless of the Balsam.

Truly yours.

"THOMAS COZINA"

Truly yours, "THOMAS COZYENS" This article so harmonizes with the vital flux, digitive organs and r quirement of the syste, ast units, die se and sooth all influentiation. It used ato digit directions, t cannot fail to benf you. Pour the liberat d Almanac of any agent (gratis,) and read expantions in full. But loose no time,

In Consumptive Symptom

"Procrastination is the thief of time" in an swill sust as it shortens existence and hurries the patient from time nto eternity.

Thousand are weekly dying whose liys might haby the tm Iy use of Dk. PARK'S BSALM OF WID OHK: RY AND TAR. A few we k—a few day and a fatta difference in the progress of CONSUMPHI SYMPTOMS.

The chances of success increase greatly with the strength of t

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OF YUBA.

S EQUAL

NDENCE, Texas, May 16th, 1858. e lit my outy to speak i regards
56 I was at acked with a violent
int Consumption. I wild very
physicia se co ld hear of, whose
Batham of Wild then your Tar. I
leed. It has say duy tife. "Gea efa ly yours,
"JOHN Q, amita."

"RICHMOND, Texss, May 7, 188. & PARE: I am having co-much!" f Wild Cherry and Ter Those who a the highest praise of its efects. Be and me che gress.

18, truy, O. H. PETERS.

TAWAS, Texas, Arr 123, 198. n a prac ising physici n at this lace San Antionia. I recente D. Path i Cherry a d Tar for P. Impar atest penefit I have with recen-

es. "W. DAVIS. M.D."

Cured in its Last stages. ent, be of gool cheer. We bring go d news, kead! Read!

armonizes with the vital flue, digu-uirement, of the syste, ast with all ind mation. It used a coding it, fail to benfit you. Pour the like any agent (gratis,) and read expan-pose no time,

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eekly dying whose lives might best f Dr. PARK'S BSaLM OF WID AR. A few we k - a few day in the progress of CONSUMPTIL

Although Park's Balsam has a see seemingly desperate but and till it is advisable to take the Bana of the first symptoms. s everywhere.

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EDWARD STECK LER, Proprietor

MRS. STDOLE'S NEW YORK HOTEL. Battery st. b tween Sacramento and

Commercial NEW YORK HOTEL.—This spacious hotel contiguous to the Sacramento boats, and centrally located, has been leased by Mrs Sto-dole, long and favorably known in our community as the dispenser of the best things the market affords. The hotel has been thorough ly refitted, and city boarders, as also strangers from the country, will find this house a pleas-ant and comfortable home.

WHAT CHEER HOUSE, SAN ERANCISCO,

BEST AND CHEAPEST HOTEL THE STATE

NOW CONDUCTED on the EUROPEAN PLAN. Neat, Good and Cheap, at New York Prices! GOOD LODGINGS, 50 CENTS PER NIGHT!

Shower Baths Free! . An extensive LIBRARY, MUSEUM and Reading Room, Free to all the guests, R. B. WOODWARD

Proprietor.

בשר

KOSHER BOARDING. MY HOUSE, ESTABLISHED SINCE A NUMber of years, is well known to the community. Gentlemen and families N ber of years, is well known to the community. Gentlemen and families will find excellent accommodations, both with BOARD and ROOMS,

כשר

Weddings and Parties attended to at, in, or out the house at the most reasonable rates.

Mrs. A. WARSCHAUR, 916 Stockton street, bet. Washington and Clay streets, Wm. FAULKNER & SON.

132 Sansome street, SAN FRANCISCO, JAS. CONNER & SON'S U.S.
TYPE FOUNDER,
and dealer in all kinds of Printing Materias—
Printers will find it to their advantage to call on us be

THE

WFEKLY GLEANER.

SAN FRANCISCO: SEPTEM. 25, 1861.

לוח

mod [Feast of Tabernacle] Thursday, Friday, Sept 19, 20.

תושענה רכה. Wednesday, Sept. 25. הושענה רכה. Thursday Sept. 26. הוות תורה Friday, Sept 27.

Hephtsi-bah Devotions.

Hephtsi-bah Devotions are held at the School house, regularly every Friday evening, at 5 o'clock, and Sabbath morning, at eleven o'clock.

Religious Instruction.

The Hephtsi-bah School, for Religions and Hebrew instruction, invites all the Hebrew children in this city to attend, regardless of

while this School is open, and earnestly invites all children, regardless of pay, it is to be hoped that those parents who are able will contribute towards its support, and henceforth do their duty to their children and to their people.

Sessions.

AT THE SCHOOL HOUSE.—Wednesday and Friday at 4 p. m.
Saturday and Sunday, at 9 A.M.

Parents will oblige by seeing that the children arrive at an early hour.

EDITORIAL REMARKER.

Collections.

On account of the several Holydays our collections could not be made at the proper time; the month'y collections are always due at the issue of any number of the GLEANYR that can be multiplied by four.

The Hebrew Festivals.

(CONTINUED)

תשרי

But if the spring has passed, and the summer is in his wane - and we have not listened to the preaching of the מועדים "Feasts," "Appointed times" and for ourselves and our children, have not improved their solemn invitations if we did not mind the lessons they were to teach us, but did walk "in a mere show, making a great tumult about nothing." If we, individually, did not improve the opportunities for spiritual regeneration offered to us by our age, our country and our means; if we, as individuals, did not realize the value of time, the solemnity of an eternity, the great task of our life, and the certainty of death; if we, as parents, taught our children every thing but what they stand most in need of, the existence of a God; if we introduced into our houses all sorts of guests but the Master, "the owner of heaven and earth;" if we could speak, and our children could hear us converse about every subject, but those which concern us most - God, Soul, Eternity; if we, as a nation, forgot to sanctify His name among the nations, and to give ourselves an honorable position by true, real, solid institutions, and by our lives, which means and circumstances require and enable us - if, in short, as men, we have neglected to cultivate the better principle within us, and as a people, we were unmindful of our obligations to the past, the wants of the present, and the requirements for the future—if this is our state,

the seventh month, the ירון האיתנים "the month of strength of overflowing," [Moses, 14:27] calling on its first day into our deaf ears, by the voice of the Shophar "Cornet," [see Levit. 23] that our time is short, that spring and summer are passed, and that the winter is fast approaching; that thy מוערים "feasting," thy מוערים (from and to wheel about, to revolve), thy wheeling and turning about will soon come to a close by the

סכות

(THE FEST VAL OF TABERNACLES,) which teaches us, that we will soon have to be confined in a small "Taber," nacle," "Covering" which will put an end to all our earthly striving, wringing and bustling. Yes, the winter must soon approach, the חגים will soon close by סכות, by "covering." The mighty hero of the day who will acknowledge no superior to himself, who wants to subborn every thing to his corruption, who says "our words are at our command, who is to dictate unto us?"-yes, oh thou who art so strong over the weak, but so weak aside of the strong, soon, soon, thy and will be built, "thy final covering will enclose thee and thyself in wilt reach מכה "Succoth;" perplexity (from סכה entwine, complicate, hedge in, arouse, embarrass.) will hedge thee in. Yes, a life without God, must end in a death without hope, where a lip without sanctification, must according to the law of our nature, for our moral powers have not been implanted into us to be observed and s ighted without consequence and disasterously for the trangressor. Therefore, O man, behold the great day.

Such is a brief sketch of the sermon preached to us by our festivals.—Who does mind it?

* SAN FRANCISCO, 3d Sept., 1861.

MR. ECKMAN, Sir:— You will please keep your secession sheet at home, as we don't want to support traitors.

If you keep on sending us your paper we will sue you for damages. Yours, etc.,
W. T. Schloss & Co.,

539 Washington street.

To Out-Russia Russia itself.

Notwithstanding the decision of the people in regard to the war question, it will always be the duty of men of more refined sentiments to use their influence, whatever that be, to mitigate its horrors and to soothe the passions of an excited population. Let it be remembered that among contending parties, even when the wrong is decidedly on one side, the pacificator occupies nevertheless the most honorable position.

though a turbulent and warlike nation, has a peace society (established 1816) under the protection of government. And such was the regard of the late Emperor of Russia that, when the (London or American) Peace Society, sent a deputation to Russia during the Crimean war, the emperor gave them an audience, and received them very graciously. For that man's must indeed be abruti who, enraged at the disinterested pacificator, instead of being subdued by his moral influence, tries to strike a blow at him; this is "to out Russia Russia itself."

ments for the future—if this is our state, behold, there presents himself before us

Let it be remembered by the Hebrews, that the Hebrew prophets forsaw a period when men should beat their swords into ploughshares, and their scythes into pruning hooks." Let it be remembered by the Hebrews, that the Hebrews, and their swords into ploughshares, and their scythes into pruning hooks." Let it be remembered by the Hebrews, that the Hebrew prophets forsaw a period when men should beat their swords into ploughshares, and their scythes into ploughshares, and their scythes into ploughshares, the present into ploughshares, and their scythes into ploughs

decided many war questions, Christians have decided many war questions, Christianity itself has not decided yet: the first Christians of superior culture refused to fight in the army, as does one of the most respectable and scrupulous sects among Christians, the Quakers. As the latter sect and the first Christians acted on the principles which they thought based on the rescriptures, there must be some text to countenance their peace sentiments. How long will men out-Russia Russia?

We particularly deserve the thanks of the Hebrew, (and whenever we deserve it most, we are sure to conjure up fire and thunder on some portion of Sinai) that at all events we took our position on the side of peace, and by doing so we silenced the general cry of the papers that the Hebrews are secessionists. We think we explained the correct position of the Hebrews of more refined sentiment, by explaining the difference between secession and a ruinous coercion. Our object is the tree prosperity of the country and the agriculturist could anyhow have sowed, plowed and reaped, the mechanic worked, and the merchant traded without any interruption from auy quar-

The Mulct.

The" West Minster Review,, is correct, that in a democracy no superiority is allowed, it is against the principle of equality. We hitherto always had to pay for passing any superior opinion: (we do not state that such opinions were original), Mount Sinai, in the wilderness of Arab, would then always, break out in smoke and fire, trying to show us how high itsummit is. Now, the fact is that we always could just as well afford to furnish our paper with a very expensive article, when we thought it rare and classic, as some men can furnish their houses with expensive furniture. Common furniture would cost little in this country, the market is well - stocked though it is well paid for after all. To try to silence as by mulcts, is preposterous. Numbers of men must have found that money is the most contemptible object to influence us.

There is no occupation in which we are now employed toat if taken from our hands would injure us pecuniarily.

No Offence Intended.

Any account relative to public bodies has to reach us from that body, otherwise we can notice it only as a matter of history, if worthy of notice.

Seems to understand.

A Hebrew correspondent to the Evening Mirror whom we, in our last issue, referred to our compositors for errors in one of our late items, is not satisfied as we hear (we do not receive the Mirror among our exchanges.) Well, he seems to understand. If numbers of his brethren did as much, it would have been better for their children.

ONE BRICK WRONG.

Workmen were recently building a large brick tower, which was to be carried up very high. The architect and foreman charged the men to lay each brick with the greatest exactness, especially the first course which were to sustrin all the rest. However, in laying a corner, by accident or care essness, one brick was set a very little out of line. The work went on without its being noticep, but as each course of brick was kept in line with those already laid, the

tower was not put up straight, and a higher they built, the more insecure in became. One day, when the tower he been carried up about fifty feet, ihere was tremen ous crash. The building he fallen, burying the men in the ruins. At the work was lost, matera's wasted valuable lives sacrificed, all from on brick laid wrong at the start. The work man at faula in this matter little though how much mischief he was making to the future.

Do you ever think what ruin may come of one bad habit, one brick laid wreng while you are now building a chiracter for life? Remember, in youth the four dation is laid. See to it, and keep all the straight.

Dear young reader, and particularly parents, did you ever think of this?

[From the Haggadah.

THE SOUL AND THE BODY.

"The Emperor Antoninus, in his co versation with R Ribbi, asked the Rab bi : How can God-according to thy n ligion-punish a sinner after death? he summons the soul or spirit of me after it has abandoned the body nor dead, will it not say: 'My Lord, the knowest that I came pure from thine has and that I am not able to sin, as thereigh no earthly lust in my substance. It is the body, the flesh and blood which true gressed thy holy law. The body, if sue. moned, will say : 'Lord, thou knows that I am nothing but a lump of earth not I, but the soul which thou hast give unto me, induced me to do all that have done. Now, since that spirit left me, I have not done anything neither good nor bad.' Which of he will God punish? The Rabbi answer I will tell thee a parable, O Cosser, which thou shalt understand the jud ment of God. There was once a kin who possessed a garden of wonder beauty, and in which the fruits ripes earlier than anywhere else. The king had great trouble with his own serva the keepers and the watchmen of the garden; they could not resist the temp ation of eating of the precious fruit they were, therefore, punished and dis missed. At last he put a blind man and a lame man in the garden, to watch and to keep it. When the precious fruit ipened, the lame keeper said to the blin O couldst thou see with mine eyes, could I walk with thy legs! How best tiful are these fruits, and how profusely are they placed upon these trees and hor sweet they must be to eat!' After a long consultation, they agreed upon the follow ing plan: The blind man, who had some legs, took the lame with the sound eye upon his shoulder, and directed him ho to reach the fruit; and thus satisfied but their lusts. Next day the king visited his garden, and observed that many of the precious fruits were stolen. He sum moned the keepers before him, and said Who of you has stolen my fruits? The lame man answered: 'O my King, that knowest that I cannot use my legs; and were the fruit even of precious god, could not reach it.' The blind man at O my King, I am blad; I cannot either the tree or its fruit; it was then fore not I who stole it.' But the king was convinced that none else but the keepers could have taken the fruit of his garden; he commanded therefore lame to be put upon the shoulders of blind, and then judged them togeth as one; they having committed the critical together. So will be the judgment God. At the day of judgment, God unite again soul and body; there will again a living man; and then he will a ceive the reward for what he has alrest done while in this life.*

Why Dr. Hervey does not v

For some years before his death, in Hervey visited but few persons below ing to the higher classes of society his neighborhood; and being asked to

* This means that no subterfuge will sm with God: He will trace sin to its source. put up straight, and the built, the more insecure day, when the tower h p about fifty feet, ihere wa crash. The building h g the men in the ruins. Al as lost, mater a's wastel s sacrificed, all from on in this matter little though ischief he was making for

er think what ruin may co abit, one brick laid wro re now building a charach member, in youth the four d. See to it, and keep a

ng reader, and particula you ever think of this? aggadah.

UL AND THE BODY.

peror Antoninus, in his co th R Ribbi, asked the Ra God-according to thy sh a sinner after death? the soul or spirit of m abandoned the body no not say: 'My Lord, the I came pure from thine have

m not able to sin, as there ist in my substance, lt e fle-h and blood which trans holy law.' The body, if sun. say : 'Lord, thou knows thing but a lump of earth e soul which thou hast gir duced me to do all that Now, since that spirit-

have not done anything nor bad.' Which of bu nish? The Rabbi answere nee a parable, O Cessr. shalt und-rstand the ju . There was once a kin sed a garden of wonder in which the fruits riper anywhere else. The kin ouble with his own servant

and the watchmen of the y could not resist the tem ting of the precious fruit therefore, punished and di last he put a blind man mi n the garden, to watch mi When the precious frui

lame keeper said to the blink hou see with mine eyes, with thy legs! How bear se fruits, and how profuse ced upon these trees and ho nust be to eat!' After a long they agreed upon the follow he blind man, who had sound e lame with the sound eye, oulder, and directed him ho fruit; and thus satisfied bot Next day the king visited his observed that many of the its were stolen. He sum eepers before him, and said u has stolen my fruits! Th

nswered: 'O'my King, than t I cannot use my legs; and ait even of precious gold ach it.' The blind man se g, I am blind; I cannot st ee or its fruit; it was there ho stole it.' But the king ed that none else but the d have taken the fruit of is commanded therefore out upon the shoulders of the hen judged them togeth having committed the crit so will be the judgment ne day of judgment, God v

ward for what he has alread n this life.* Hervey does not vi years before his death, ted but few persons belong igher classes of society

soul and body; there will

g man; and then he will

rhood; and being asked

ns that no subterfuge will s

e will trace sin to its source.

be declined visiting those who were always ready to show him every token of respect he replied, "I can hardly name a polite family where the conversation turns upon the things of God. I hear much frothy and worldly chit-chat, but not a word of God; and I am determined not to visit those companies where there is not room for my Master as well as for myself."

HOSPITALITY.

A fellsh came in from the country, one morning, bringing a gazelle to Nassr-Eddyn-Effendi, who received it very greatously, and invited the donor to dine

A week afterwards the same man again came in to see him; but Na-sr-Eddyn-Eff ndi having forgotten him, asked him who he was.

"I am he who brought you the gazelle," replied the mar; upon which Nassr-Eddyn-Effendi welcomed him as be-

Some days after this, certain strangers having come to claim his hospitality, he asked them who they were. "We are the neighbors of him who

brought you the gazelle," answered they; and he received them as his guests. Shortly after, yet others presented

themselves, who, on being asked who they were, replied:
"We are the neighbors of the neigh-

bors of the man who brought you the gazelle." And Nassr-Eddyn-Effendi, bidding them welcome, placed before them a cup

of cold water only saying, "Drink; it is the broth of the broth of the gazelle.

Donations to Hephtsi-bah.

The following are the donations that reached us during the Holy-day times :

From parents of the Hephtsi-bah pupils: * Mr. S \$ 2. 50. * ,, B. S..... 5. 00. "Ch. S. 5. 00. Mrs. Stodole,10. 00.

From friends through Mr. Aug. Wasserman "10. 00. "M. A. of Quincy "10. 00.

Total \$42. 50. From three parents sending children to Harmonia School, by cash \$38. 00.

*The names marked with an asteric parents who pay no schooling during the

Election.

At the meeting held at the Synagogue EMAU-EL, on Sunday last, the following officers were elected for the ensuing vear :

H. SELIGMAN, President.

ISAAC F. BLOCH, Vice-President. A. TANDLER, Treasurer.

A. EGER, Secretary. L. COHN,

M. HELLER. S. MARX,

ISAAC LEVY,

Trustees. L. WANGENHEIM,

M. MAYBLUM, DANIEL LEVY, Reader. MEYER STEPPBACHER, Collector and

Communications.

JACKSON, Amador County September 20th, 1861,

EDITOR "GLEANER," Dear Sir: Observing that you take

great interest in our affairs, and circulate through the columns of your excellent Journal all matters connected therewith, I send you the following infor-

mation from our Jackson Congregation. We had a large Congregation at our Synagogue on New Year and on the day

of Atonement. At our regular yearly Meeting, held on September: 15th 1861, we adopted the name of our Congregation BETH ISRAEL (House of Israel) and elected the following officers, for the en-

SAMUEL LEVY, President.

L. LEVINSKY, Vice Pres. M. BRUMEL, Treasurer.

L. COPENHAGEN, Secretary. M. BRINN.

H. HARRIS. D. NATHAN.

We have to return thanks to our Members and especialy to our Readers, M. Lip-ky, Volcano; Mr. M. Brinn, Bute City; M. Cohn, Mud Spring; L. Copenhagen, L. Ehrlich, Jackson; S.

Trustees.

L. COPENHAGEN,

Secretary.

Craner, Fiddletown who so ably assisted us at our festivals. very Respectfully

FAST.

To morrow will be, in accordance with the proclamation of the President, a day of fasting. The stores will be closed during the day.

MARRIED.

In this city, September 22d, by Dr. Julius Eckman: Philip Stern, late of Jackson, Amador co., to Rica Stark of this city.

In this city, September 22d, by the same George Br wastein of Redbluffs, to Helena Conn of this city.

In this city, September 24th, by the same: Abraham Burchard of Gibsonville to Cecilia Schindler, late of Prussia.

BIRTH.

In this city, September 17th, the wife of S. O. Alexander, of a son.

DIED.

In this city, on Friday the 20th of September, 1861, at half past four in the morning, Bertha, only child of Louis and Ella Kaplan, aged 5 months and 12 days.

We watched her breathing through the night, Her breathing soft and low; As in her breast the wave of life Kept heaving to and fro.

So silently we seemed to speak, So slowly moved about, As we had lent her half our powers To eke her living out

Our very hopes belied our fears, Our fears our hopes belied-We thought her dying when she slept, And sleeping when she died.

For when the morn came dim and sad, And chill with early showers, Her quiet eyelids closed—she had Another morn than ours. * т. н.

Births, Marriages and Death.

Friends who wish to see the births, deaths, and marriages noticed in the GLEANER, will oblige by sending such notice to our office. Otherwise we can publish only those which we copy from other papers, or whose first name, age and other particulars we know. Any such notice thrown into our letter-box, CLAY Str. 517, (next entry from Merchant's Exchange) will be pub

Special Notices.

Found at Music Hall.

A Machsor was let by some attendent at Music Hall on the day of Atonement. The loser may call for it at the office of the GLEANER.

* Advertisement.

ished free of charge.

EQUITABLE REQUEST.

The actual amount of literary and educational labors on our hands since years, is so great that we, in consequence, are obliged to neglect the business department, at least as far as the country is concerned. We can not confine ourself to a narrower sphere of activation to the country state of the country state. ity; since, we think, to supply actual wants, not supplied by others. And, as our labors are not pecuniarily remunerative, we can not engage efficient help; hence the great amount of labor resting on our own hands, and the continual monetary embarrassement to the injury of even the cause to whose advancewe are devoted.

The consequence was, that we could not send bills to the country, as regularly as we ought to have done, and the amounts due to our office, have accumulated considerably and in some instances so much that it may prove inconvenient to some subscriber to pay the whole.

We therefore beg to propose to those of our friends, that are able and willing to pay, to remit forth with any amount they may find convenient to spare, either as payment in full, or as they may otherwise desire; so that we at once be relieved from the actual pecuniary embarrassement under which we labor since about three months; and knowing also what we may expect from subscricers — there are names on our list from whose bearers nothing was ever paid hitherto.-

We at the same time will make efforts to send bills or have them sent, which, we hope, will be duly honored, and remittance made by post stamps: in cash, enclosed in registered letters, or otherwise at our responsibility.

We also earnestly solicit friends of the "GLEANER" in the different cities and towns, to assist us by acting as agents in gaining subscribers and remitting, as several good man have done on former occasions.

All remittance will be duly acknowledged in the columns of the "GLEANER," as also by letters acknowledging the receipts sent to the respective remitting parties.

In hopes of an early attention to this our equitable request we sign

respectfully EDITOR GLEANER.

Address:

Gleaner, San Francisco. OFFICE HOURS.

At the office 514 Commercial street, or enter 517 Clay street: from 12-1 P.M. At the Harmonia School House (Sutter near Stockton street) daily: from 9-10 A.M.;

NOTICE.

CHEBRA BIKUR, CHOLIM UKDOSHA The members of this Association are notified, that the regular monthly meeting will be held every second Sunday in the month, at 7 o'clock, P. M. at Platt's New Music Hall, on Montgomery str.

By order,

ISAIAH COHN, Secretary.

CHEBRA BERITH SHALOME.

The regular monthly meetings of this Society will take place every first Sunday in the month, at Platt's Music Hall, at 7 o'clock, P. M. B. Pulvernan,

TO DISPOSE OF.

TWO SEPHARIM

are to be disposed of; either for sale, or as a loan.

Enquire of L. Lazard, Original House, 531 Sacramento street, opposite the Pacific Mail Steam Ship Company.

JAMES HAYES,



Chimney, Table & Counter Tops.

No. 166 CALIFORNIA STREET. Hebrew Inscriptions executed with precision, and neatness. All work done in the best manner at the lowest prices.

HARMONIA

INFANT, DAY AND INDUSTRIAL SCHOOL,

Sutter, near Stockton street; in the building formerly used as a City School, and originally as a church.

The Day School.

The undersigned has opened a regular Day. School, under his own management and that of a well known public school lady teacher, and such assistance as the wants of the school in operation since the 1st of June, is an extension of the Hephusi bah School restablished J ly 1854.) and is managed exactly like the public schools; with the difference that it a mast developing the moral faculties simultaneously with the intellectual powers: its efforts will be—a have been those of the Hephusi-bah School chese seven years—to sflord the children an evucation besides instruction; to supply a want very much fet i our system of ducation we have too many "clever girls" and "smart boys;" we should like to see obedient children, and good men.

SEWING CROTCHETING, EMBROIDERY AND

These accomplishments, so necessary for the future pusekeeper, are trutht at the school as necessary

housekeener, are thuthe at the school as necessary branches of a common school education.

German and French.—Pupils, already advanced in the elementary branches, will be taught French and German, if desired.

A number of German parents, which their children early to learn to ap-sk G rman. To satisfy this don and, provident are made for the German to be read sea med um of instruct on for the sechildren, whose par in a desire it.

of instruct on for the sechildren, whose par n's desire it.

Mosic —This ornamental branch frequently so injudiciously targht, without regard to health; to talent, and to the probability of the student's being able to bring it to any perfection and of practising it when acquire —will also be taught as soon as there will be any appreciable demand for it.

The Infant School.

A School, after the model of the Prussian Verwahrungs-A school, after the world of the remain version version and allowed anstallen, under the management of ladies, whose goalleness, suavity of manners and deportment—the first requisites in the early training of youth—cannot fail to exert a healthy influence over the whole after life of the Pupils, is still a desideratum in this city.

Tuplis, is still a desideratum in this city.

The Harmonia School is making every effort to supply this want, and r joices already in such a promising pateronage, that the cooperation of a second 1 dywas secured since the short time of its whitenes; so that ample justice can be some to the school.

Percara have the chool.

Percara have the chool can be addressed in German or English.

ed in German or Eng ish.

The confinement of children at too early an age, and their premature intellectual development is highly deprecable. Yet, many parents find it, as we see, acceptable to see their children guarded from street influences and (home) accidents, by piscing them under the guardansh p of isdies, who by a motherly treatment, will very early and especially outlivate in them the affectional and moral factities; who will entertain them agreeably—partly by instruction, by stories, by play things and otherwise; and that, in a cogility so large and lofty, that, while it keeps the young from the dangers and influences of the the treet, cannot be considered confinement.

The Harmonia (unper) School room measures 32 by 50.

The Harmonia (upper) School room measures 32 by 50, is 18 feet high, with a play ground of 10 by 70 feet for the girls, and another of the same dimensions for the boys at uate 1 in one of the most healthy localities, with an appropriate internal arrangement and nanagement, affording to pupils those rare accommodations.

Such a school or ght to meet with that support which, similar establishments have met in Prussia and northern Germany, in which country, these In titutes, on account of their usefu ness, are the special care and provision of

Government.

The devotion of the undersigned to the cause of education is fully kn wn, by his labors in the city since full seven years. He is determined to make the Harmonia School his special care; so that, which it is principally under the management of ladies—a great advantage for the young—he will, by his pecial care and superintendance try to introduce into it that harmony and unity of action which is so necessary for the maintenance of a sound and healthy discipline.

Special care will be taken to see the children safely to and from sound. Children living on the other side of the ritroid will be sent for; particularly those who have to cross the Market street railroid track.

Oharges are those usual in other private schools in thi city.

Apply at the School House daily from 9 A. M.; or at he "GLEANER" Office daily, from 12 to 2 P, M. Commercir st.; or, 517 Clay st.

Independent Classes;

Independent classes in the branches of this caption are in the process of forming for saca pupils, who visit the different of ty schools.

There classes will be in session from three o'clock the attenton; so they interfere not with the regula schools buyes. JULIUS ECKMAN.

FOR THE HOLYDAYS.

GENTS & BOYS CLOTHING I. & S. WORMSER

have just received a Splendid Assortment of Gent's & Boys Clothing. The latest Paris Style, which we offer at the lowest

price possible 1. & S. WORMSER 616 Clay Street

bet. Montgomery and Kearney

WILSON'S

NEW STYLE

IMPROVED

FAMILY

Sewing

Machine:

All former objections overcome!

NO LEATHER PAD USED ON NEW STYLE MACHINE,

THE NEW STYLE HEMMER And

TRANSPARENT CLOTH PRESSER Are attached to the

IMPROVED MACHINE!

Prices greatly reduced

Send for a circular.

H. C. HAYDEN, Agent, Corner Sacramento and Montgomery sts., San Francisco.

> The Mission Woolen Mills use WHEELER & WILSON'S SEWING MACHINE

in making up overshirts, coats, suits, &c. They now use from forty to fifty

constantly, and are

turning out at Paris Siyle. tag wol oily to the lo

FINEST GGODS IN THE MARKET.

DRY GOODS.

NEWSTORE

H. W. STEIN & CO.,

FRENCH, ENGLISH AND GERMAN

CLOTHS, CASIMERES, AND VESTGS, Always on hand, a general assortment of Tailors' Trimmings

....AND.... **BILLIARD CLOTHS**

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